

ORIGIN OF THE COLORED RACE

Dr. J. W. Jarvis Gives the Facts Against Assumptions

BOLD CHALLENGE TO CRITICS

Pontiac, Mich.—The Rev. J. W. Jarvis, S. T. B., who has given considerable thought to the origin, progress and development of the various races of the world along many lines, writes the following article concerning legislation against intermarriage between white and colored people.

For the benefit of those who rejoice in the destruction of personal privilege as to one marrying the person of his choice he says:

"We pen the following historical research and will heartily welcome discussions from theologians and historians on the subject.

"The Greek for man is anthropos, and the Scriptures declare that 'God made of one blood all nations.' That includes individuals and takes in Ethiopians, and we assert that they are susceptible to all the qualities and changes of any other race and are endowed with the same ego as the Caucasian or any other race of people wherever found.

"Here are some original Biblical facts:

"The sons of Ham were Cush, Mizraim, Phut and Canaan. The word Ham means heat, brownness. We note that these settled in Africa and Arabia, and the principal nations springing from them were the Egyptians, Ethiopians, Lybians and Canaanites.

"Nimrod, the son of Cush, founded Babylon B. C. 2245, and Asshur founded Nineveh about the same year. Mizraim, the grandson of Cush, leads colonies into Egypt and founded an empire that lasted 1,663 years. The ancient pharaohs boasted of their lineage. Their first kings were Mizraim, Ahikes, Basim, Oymatwas, the shepherd kings, Pharaoh, Syphos, Memnon, the inventor of letters; Amenophis I. and Ptolemy. Seba is located near Ethiopia (Isaiah xiv. 14) and is now known as the Sudan. This country knew the use of rifles before Columbus sailed for the West.

"Other sons of Cush formed a line of settlements along the shores of Arabia from the vicinity of Yemen to the head of the Persian gulf. At the head of the Persian gulf is Babylonia or the land Shinar.

"From Casluhim, of Mizraim, came the Philistines from the land of Palestine. The border of the Canaanites was, from Zidon to Gerar. Zidon was the first son of Canaan, whence the Zidonians, the Phoenicians, the Tyrians, five miles down the coast. From Tyre a colony went forth and founded Carthage on the northern point of Africa. They built up an empire that extended from the Nile to the Atlantic to the Atlantic of Philani, near the great Syrtes. They possessed as provinces Sardinia, the Balearic Islands, Malta, settlements in Spain and Gaul and a part of Sicily. For 400 years Carthage rivaled Rome.

"Ishmael, the son of Abram by Hagar, marries an Egyptian, from whence the Japanese and Chinese are other offshoots. Esau marries a Canaanite, Adah, and Bathsheba, Ishmael's daughter, the latter accountable for the Chinese and the former the Indians, who are Edomites. Judah marries Shuah, a Canaanite, of which tribe and lineage came Christ. Joseph marries Aseneth, an Egyptian. Moses marries an Ethiopian.

"David begets Solomon of Bathsheba, a Canaanite. Solomon begets King Menelik I. of Abyssinia by the Queen of Sheba (tradition).

"We now say to our critics that we are not an undesirable people nor that barbaric night is behind us, for the research made and given is a matter of history, to be traced by any who desire the information. And it ought to be an inspiration to our cowardly race leaders who dare not speak, who stifle the consciences of so-called popularity. Be men, and whatever your personal views on intermarriage may be do not let that allow you to sell your civil privileges and rights for a mess of pottage. Remember that we glory in this great race of kings and queens, like those recently deposed in Madagascar and the Hawaiian Islands, of emperors like Suloque and De Saline, of statesmen and generals like Hannibal and Pompey, of inventors like Frederick C. Douglas, of educators like Washington, Bowen, Kelly, Miller, etc., of legal lights like Lewis, Terrill, Stroker, etc., of great bishops, not only Protestant, but also Catholic.

"Last, but not least, the command to Israel against intermarriage was not a racial one, but rather from a religious viewpoint, lest he be contaminated and return to be the opposite of the Divine plan, for we think it is very clear that all along the line they did intermarry.

"Let us stand together; let us live and work together. The Japs, Chinese and Indians belong to us, and the day that there is a gathering together, a greater sound than perhaps the valley of dry bones, we may have to fight, if not with gun and sword, with tongue and pen. Up ye mighty men, and let not the curse of Meroz rest on you! And, though we live in the struggle, yet from our grave the echo will come, 'Dulce et decorum est pro Fratre Mori.'

SPokane Citizens Regent COLOR DISCRIMINATION.

Mayor Hindley Takes Prompt Action. No Color Line, He Says.

Spokane, Wash.—Race discrimination will not be tolerated in Spokane by the city commissioners, and restaurants and saloons where the "Colored Trade Not Solicited" signs are displayed will be obliged to remove them immediately, according to the determination of Mayor Hindley and Com-

missioner of Public Safety Z. E. Hayden. The commissioners have decided to visit all such places in person to quietly inform the proprietors that such signs must be taken down and that in this city they must treat all men free and equal.

The demand by the colored people that their constitutional rights be respected in this regard was before Mayor Hindley by John Adams, a local Afro-American attorney. Lawyer Adams points out that the situation is becoming such that a colored man can scarcely have an order filled in any of the local restaurants, and even the servers of drinks behind local bars often refuse to serve colored patrons. "Unhappily," according to the attorney, is at the bottom of this move, and he contends that proprietors of such places readily take up the sides of their union waiters and publicly expose cards as indicated. He cited an experience of his own where he entered a restaurant for a lunch and was at first ignored entirely by the waiter. Finally he was informed that the waiter was not allowed to serve him.

He immediately took the case before the mayor and asked that steps be taken to stop the practice. He was assured of the support of the mayor. Speaking of the conditions of affairs Mayor Hindley said:

"We are not going to tolerate any such discrimination. The colored people have their rights guaranteed to them by the Constitution of the United States, and no union restaurant or saloon has any legal right to infringe upon them.

"Race trouble must not be allowed to brew in Spokane. Such actions as have come to my notice are the followers of race war and threaten the whole legal fabric of the city and State. I do not anticipate any trouble, but the men who run public places in this city will not be permitted to practice such discrimination. So long as he behaves as well as any other citizen, he has as much business in such places as any other citizen."

"The thing is absolutely contrary to the Constitution," said Commissioner Hayden, "and that is all the authority we need to make them take down such signs. It is not necessary to have a city ordinance to regulate the matter."

SELECT SOCIETY FOR RESEARCH

UNIQUE PLAN TO TRACE HISTORY OF THE RACE

Organization Made Up of Well-Informed Students Has for Its Object the Preservation of the Literary Writings of Afro-American Writers and Published Centuries Ago.

By N. BARNETT DODSON.

Yonkers, N. Y.—Several months ago Arthur Schomburg, of New York City, and J. E. Bruce, of Yonkers, discussed at the latter's residence, in Yonkers, the feasibility of establishing a society for the collection and preservation of the literary writings of Negroes, and the purpose of gathering information from books and through correspondence of historical value to the Negro race. Their ideas agreed, and a number of men known to be interested in the work of this character were invited to attend a meeting in Yonkers not long ago, at which time the plans of the society, Schomburg and Bruce outlined and cordially approved by those present, and the society was organized. The name Negro Society for Historical Research was adopted and the officers elected. John E. Bruce, president; A. A. Schomburg, secretary-treasurer; Prof. W. W. Veles, musical director; David B. Fulton, librarian; E. B. Brown, director. Membership in the society is limited to twenty active members, and the entrance fee is \$10, with a monthly rate of 25 cents.

The society's purposes to gather through its correspondents in the United States and foreign countries books, pamphlets and valuable manuscripts written by Negroes and when opportunity presents to reprint such books or pamphlets now out of print and coming into possession which have any historical value or which will be useful for reference. The endeavor to dispose of to members of the race who are interested in knowing what Negroes who wrote books fifty or a hundred years ago had to say and how they said it.

The society is also making a collection of pictures, old wood cuts, photographs of Negroes here and abroad. But this feature of its work will be attended with some difficulty, as there are few pictures of noted Negroes of the early period in this country. It recently came into possession of a splendid steel engraving of a Negro, led an inscription in that State in 1833, which it contemplates reproducing and disposing of for the purpose of adding to its book fund. The books thus far gathered by Messrs. Schomburg and Bruce embrace over 150 titles. A few of the more important ones are here given:

"Poems of Phillis Wheatley," 1773, first edition; "Poems of Phillis Wheatley," revised edition; "Letters of Phillis Wheatley," of which only 100 copies were published; "Anglo-African Magazine," vol. 1, 1839; "The Greatness of Christ," "Africa and America," Alex. Crummell; "West Africa Before Europe," R. A. Blyden, L. L. D.; "History of Black Phalanx," C. W. Williams; "Clothilde," a novel, William Wells Brown; "Behind the Scenes," Mrs. E. Kekey; "Light and Truth," R. L. Lewis, Boston, 1840.

"The Color of Solon," Bishop R. T. Tanner; "Biography," Major M. R. Delany; "Poems of Islay Walden," blind poet of North Carolina, 1875; "Poems of Frances Ellen Watkins Harper," Dr. Robert J. Love; "The National Providence," H. J. C. Smith; "Money and Profit Sharing," J. C. Smith; "The Nations from a Point of View," Rev. Harvey Jackson; "The Rock of Widen," (German), N. C. W. Cannon, 1830; "Race Adjustment," Kelly Miller, Esq.; "Biographical Sketches of Persons of Color," Miss A. Motte; "Around the World With Uncle Sam," J. H. Payne; "Shadows and Light," M. W. Gibbs; "Anthology of Negro Poets," Messrs. Schomburg and Bruce (Com-



Justice John M. Harlan

COLORED CITIZENS ADOPT RESOLUTIONS ON THE DEATH OF KENTUCKY'S GREAT SON, WHO THEREFORE WAS A FRIEND TO THEIR RACE.

LEXINGTON LEADER

A meeting of colored citizens was held in U. B. F. Hall, Tuesday evening, Oct. 17, to pay a tribute to the memory of Justice John M. Harlan.

Mr. Jackson, who perhaps knew Justice Harlan better than any other colored man in the State, was called upon to preside, and Dr. W. H. Ballard was chosen secretary.

Mr. Jackson, who associated with Justice Harlan in the early days of his campaigns in Kentucky, was a delegate-at-large to the national convention of 1876 at Cincinnati, and was in the conference with the future Justice, when it was decided that Kentucky should lead the break from Bristol to Hayes, which resulted in the latter's nomination. He was, therefore, prepared to speak intelligently of the dead jurist, of his character and career.

Upon taking the chair, Mr. Jackson made a short speech, in which he used happy vein, both eulogistic and incisive in character. He was followed by several other speakers, who, like Mr. Jackson, had personal acquaintance with the deceased, and were thus prepared to enlighten their hearers as to the true worth of the man to whose memory they had assembled to pay homage.

Resolved, that in the death of Justice Harlan the nation has lost one of its most distinguished citizens, the court of which he was a member, one of its brightest lights; his native State, Kentucky, her most illustrious son, and the Negro, his staunchest friend and warmest advocate.

Justice Harlan was a unique character. It can be said of him, as was said of the elder Brutus, the elements were so mixed in him that nature might stand up and say to all the world, this was a man. Yes, he was a man in all that the term implies, and because he was a man he dared ever champion the rights of the Negro. The committee retired after due deliberation reported the following, which were unanimously adopted:

Resolved, that in the death of Justice Harlan the nation has lost one of its most distinguished citizens, the court of which he was a member, one of its brightest lights; his native State, Kentucky, her most illustrious son, and the Negro, his staunchest friend and warmest advocate.

"Shamash, Glances of the Ages, 2 vols., Dr. T. E. S. Scholes, London, Eng.; "Prince Saunders' Haytian Papers," "Frondacity," J. J. Thomas; "The Negro in the American Revolution," W. C. Nell; "Historical Notes of the Employment of Negroes in New York," 1863, George H. Moore; "The Exiles of Florida," J. R. Giddings; "The Freedman," book, L. M. Child; "Hanover, story of the Wilmington riots, D. B. Fulton; "Narrative of Sojourner Truth," "Essays," Rafael Serra; "Poems," Frederico Marin.

"Life of Pierre Toussaint," first and second editions of autobiography, Frederico Douglass; "Charles Sumner," A. Grimké; "The Lone Star of Liberia," F. A. Durham; "An Historical Research," George Livermore; "Negro Masonry," Upton; "Echoes from Harper's Ferry," Redpath; "Genesis in the Grebo tongue," Rev. J. Payne, formerly the property of Rosetta Douglass Sprague; "Life of Julius Melbourne," 1859; "The Cushite," Rufus L. Perry; "The Octoroon," A. A. Whitman, poems to origin and Objects of Ancient Freemasonry," Dr. Martine R. De Laney; "Etiolite Africaine," Benito Sylvian, al-de-camp King Metelli.

"The Black Venus," "Timbuctoo the Mysterious," Felix Du-Bois; "The Souls of Black Folk," W. E. B. Du-Bois; "History of Negro Race," George W. Williams; "Negro Soldiers in the Rebellion," George W. Williams; "Picado," poems; "Negro in Revolution," "Celebrated Crimes," Alexander Dumas; "Inter Temporal Values," "The Gold Trust," "Abundance and Hard Times."

Man Who Has Given Much Time and Study to Lineage of Races Covers Wide Scope of Biblical, Historical and Scientific Research in Defending His Opinions.

man ever moved him. When he took his seat as Justice of the highest tribunal of the land, he took oath to always support the Constitution, which is the supreme law of the land. That Constitution makes the Negro a citizen, and so Justice Harlan, in keeping with his oath, felt bound to, and always did, defend the rights of the Negro, not because he is a Negro, not so to that small part of it (ten millions of Negroes) whose rights he always championed as he did the rights of every other American citizen. We use no extravagant terms, but speak of him as a hero, a champion, a martyr, a man of the highest type, a man of the highest character, a man of the highest integrity, a man of the highest courage, a man of the highest faith, a man of the highest hope, a man of the highest love, a man of the highest truth, a man of the highest justice, a man of the highest wisdom, a man of the highest power, a man of the highest glory, a man of the highest honor, a man of the highest fame, a man of the highest respect, a man of the highest admiration, a man of the highest esteem, a man of the highest reverence, a man of the highest veneration, a man of the highest worship, a man of the highest devotion, a man of the highest sacrifice, a man of the highest martyrdom, a man of the highest heroism, a man of the highest nobility, a man of the highest greatness, a man of the highest majesty, a man of the highest splendor, a man of the highest glory, a man of the highest honor, a man of the highest fame, a 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